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us the creed of his Church, he hands us the creed of Pope Pius IV., which no one ever saw in England or Ireland before the Reformation. Which party has the same creed as the ancient Church of England and Ireland? The difference is this; one party has rejected the errors which prevailed in the Church, preserving its creed; the other has made a NEW CREED, that they may *keep to those errors*.

Now, for the infallibility of the Church. We are plain men; and our correspondent, perhaps, is a plain man too; and our readers are, mostly, plain men: we ask our correspondent to deal with this question in a plain manner. We ask him to deal with it as a matter of fact. Has the Church of Rome, *in fact*, been always infallible? Say yes or no. If he say "no," what need of further argument? If he say "yes," we ask was Pope Liberius and his 650 bishops right? If not, what becomes of the infallibility of the Pope and a council? If they were, what becomes of the Catholic faith? We ask him were Pope Nicolas II. and 113 bishops, in the Council at Rome, right or wrong about the doctrine they imposed on Berengarius? He replies that he will wait for the answer of Philalethes: so do we; this is a very fair answer for the present; but surely it involves his suspending his judgment until he sees Philalethes's answer. The proofs of infallibility which he gives in the meantime, he speaks of himself, as *natural inferences* from Scripture. No such inferences, nor abstract arguments, can stand against acknowledged facts. We ask to have infallibility dealt with as a fact. Is it a fact that the Church of Rome has been infallible?

ON THE SERVICE IN LATIN.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—As you are so kind as to answer anything a poor man may inquire about, I need not offer any excuse for troubling you for the purpose of trying to come by a little information.

Sir, I suppose you know that the service of our Church is carried on in Latin; and though I could not think it was right, yet as your paper says very little about it, I thought there was no harm in it in your opinion, or I thought that as the rich men and good scholars could, perhaps, make out the meaning of the Mass, it would do very well, and that it made little difference to poor creatures like us what language it was said in, if we only prayed as well as we could, and behaved ourselves till Mass would be over.

Yet, because I couldn't help thinking that it would be plainer in English or Irish, I often asked people who knew more than myself about it; and one man—a middling scholar too—told me that our Saviour said the first Mass in Latin, at his Last Supper, and that the Church doesn't wish to change it, and that if I got the Douay Testament I could find it myself. But though I got one since, I could never find out about the first Mass, though I found out about the Eucharist, and a good deal among us think—that I don't give in to it—that it is the holiest language, and that the devil, though he knows all other languages, can make no hand of the Latin, and for that reason don't choose to be losing his time in the chapel.

Mr. Editor, I found, by reading your paper, that no proof could be given from the Fathers of the first 300 years, for purgatory, and I thought there may be might be as little proof got from them in support of the Mass being said in Latin. I often wonder to hear the priest saying that many of us don't hear Mass as we ought, and that it will be so much the worse for our souls in the other world; but sure I don't think God will be hard on us, for not listening carefully to what we can't make out the meaning of. I know 'tis very little Latin the priest uses when he is asking for his dues, or telling us who is the man we should vote for at an election, and yet he don't speak so plain to us at Mass, though he threatens our poor souls if we don't hear it right.

What I want to know, Mr. Editor, is if our Saviour ever said a Mass, and in what part of the Douay Testament I could find it, and if he ordered every Mass to be said in Latin, or to be said at all. I hope to see something about it in your paper shortly, and as you are so kind as to print anything a priest may have to say, I hope some of them will give me an answer, and perhaps you will be kind enough to give me a small bit of information if the priest does not; but 'tis more to reason that he should explain it. I think an honest man ought to give a fair reason for what he does—so I hope in some short time to see an answer in your paper from a priest.—Your humble servant at command,

MICHAEL O'MARA, of Waterford.

We agree with Mr. O'Mara that it would be very desirable if some priest would take on him to answer his questions, and if any such explanation be sent to us, we shall gladly insert it. If not, we shall do the best we can to satisfy him ourselves.

PURGATORY—WHAT IS IT?

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—There is a point connected with the subject of Purgatory that I do not remember to have seen brought forward in your pages, which yet appears to me to be of

* None has yet reached us up to the very moment of going to press.—Ed.

moment in the controversy. It is this, the Church of Rome has not decided *what Purgatory is*. She says "there is a Purgatory," but as to *what it is*, not one word. She has not ventured to decide whether it be a *place* or a *state*; accordingly her writers differ from each other, and even at times from themselves in their definitions. A few specimens will suffice. *Doyle's Catechism*.—"Q. What is Purgatory? A. A PLACE OR STATE of punishment." The matter here left in doubt by the doctor ("a place or state") is positively settled by him in his *Abridgment of Christian Doctrine*, p. 115. "Q. How prove you there is a Purgatory, or a PLACE of punishment?" And, again, "therefore there is a PLACE of purging and pardoning sins after this life."

Butler's Small Catechism (R. and D. Read, Belfast).—"Q. What is Purgatory? A. A PLACE of punishment in the other life." This doctor's *third-size catechism* gives the answer, "A PLACE OR STATE of punishment." *The Touchstone*, 45—"Protestants will have it that there is no middle PLACE OR STATE of souls after this life." This doubt disappears at the close of the paragraph—"therefore it must be a middle place." And in 46—"Hence follows a middle PLACE, which we call Purgatory."

Keenan's Catechism, p. 146.—"How do you prove that there is a Purgatory, or middle STATE between hell and heaven?" The same writer, in his answer to the question, "How do you reason on this?" says, "therefore, he must allude to souls in some other PLACE, which is not heaven, or earth, or the hell of the damned; therefore, that PLACE exists, and it is that which Catholics call Purgatory."

The Grounds of the Catholic Doctrine.—"Q. What do you mean by Purgatory? A. A middle STATE of souls. But as to the particular PLACE where these souls suffer, or the quality of the torments which they suffer, THE CHURCH HAS DECIDED NOTHING." Remembering, no doubt, this declaration, the author (Bishop Challoner) says in the course of his attempted proofs, "now this would not be true if there was no such THING as Purgatory." He was unwilling to use the word PLACE, the only one applicable, and he compromised between *place* and *state*, by the word *thing*. But he is forced to use *place* farther on. "Besides, a middle PLACE is also implied (1 Pet. iii. 18, 19, 20), where Christ is said by his Spirit to have gone and preached to the spirits in prison....which prison could be no other than Purgatory." A prison being a *place*, he is forced to employ the term here, although "the Church has decided nothing about the particular place, or the quality of the torments."

This distinction between *place* and *state* is important; for if it be not decided whether Purgatory be a *place* or *state*, what right have Roman Catholics to quote passages of Scripture which imply or plainly speak of *place*, and to apply them to Purgatory? And if any Roman Catholic does decide that Purgatory is a *place*, is he not using his private judgment to settle a point which his Church, with all her boasted infallibility, has been compelled to leave undecided?

Other contradictions may be pointed out in the writings referred to:—Thus, 1 Peter iii. 19, 20, is quoted by *Keenan*, by the author of *The Touchstone*, and by the author of *The Grounds*, &c., to prove the existence of Purgatory, and of Christ's descent there to preach; while it is appealed to by *Butler* and *Doyle* (in their catechisms) to prove Christ's descent into *Limbo*. I must quote from *Doyle's Catechism* a few questions and their answers.

"Q. Did Christ's soul descend into the hell of the damned? A. No; but to a *place* or *state* of rest, called *Limbo*. Acts ii. 24, 27; Ps. xv. 10. Q. Who were in *Limbo*? A. The souls of the saints who died before Christ. Q. Why did Christ go down into *Limbo*? A. St. Peter says to preach to those spirits that were in prison; that is, to make known to them, in person, the joyful tidings of their redemption. 1 Pet. iii. 19."

Now, this same Dr. Doyle, in his *Abridgment of Christian Doctrine* refers to this identical passage to establish the dogma that Christ went into Purgatory; at the same time distinguishing between Purgatory and *Limbo*. A few questions, with their answers, from this work also, will be necessary. "Q. What means, he descended into hell? A. It means that as soon as Christ was dead, his blessed soul descended into *Limbo*, to free the holy fathers who were there. Q. How prove you that? A. Out of Acts ii. 24, 27; Ps. xv. 10. Q. What other proof have you? A. Ephesians, iv. 8, 9. Q. Did he not descend to Purgatory to free such as were there? A. It is most probable he did, according to the first of St. Peter, iii. 19, 20."

Here, then, we have writer against writer, and the same man against himself, and all against their Church, which was unable to decide *what Purgatory is*.

THETA.

FARMING OPERATIONS FOR DECEMBER.

(From the *Irish Farmers' Gazette*.)

Wheat.—From the very wet and inclement weather which has prevailed during the period of wheat sowing, a vast breadth still remains to be sown; let every opportunity be, therefore, taken advantage of in depositing the seed, for which a good season still remains; wheat being likely to rate much higher for some time than for the past few years, and as a sufficient breadth of bread corn is and must be a paramount object, every exertion should now

be made to increase it. Land already and for some time past under tillage must, of a necessity, be waited for till sufficiently dry for working under the harrows, as any attempt to plough or harrow, while saturated with wet, would be highly injurious; but lea land, when breaking up, may be sown in breadths as fast as turned up. It will much improve it to use the land-presser, to close and consolidate the sods, if it can be had; but in the event of that important implement being wanting, we would rather sow immediately after the land is turned up, than lose valuable time and fine weather for getting in the seed, waiting for the natural closing of the sods at so late a period in the season. In such cases we strongly recommend harrowing roughly, lengthways, before sowing, to close the deep fissures; then sow, and harrow sufficiently to cover the seed. Should a drilling-machine be available, harrow the land well lengthways, to avoid turning up the sods, and drill in the seed across the furrows. In either cases the free use of the roller, when the land will permit, will effect the necessary consolidation of the soil, and in the mean time the seed will be vegetating, and so much time gained.

Winter Vetches may also be sown; but henceforth must be cultivated on the ridge and furrow system.

Root Crops.—Proceed as the weather suits with the storage of root crops; get them in before heavy frost sets in, otherwise their keeping qualities will be greatly injured. Parsnips for table use are much better lifted fresh and fresh, as required; and carrots are greatly improved for horse consumption by storage in dry, airy places, and exposure to evaporation.

Early Potatoes.—Continue planting early potatoes in dry weather. At this season the ridge and furrow system is to be preferred to the drill, from the superior dry bed afforded during the winter; a liberal dressing of stable-dung and a six-inch cover of earth are requisite to ensure success and afford protection from frost.

Ploughing should be proceeded with vigorously when the weather and land are dry enough, so that all stubble and lea land may be turned up before the commencement of the new year.

Water Meadows.—Remove obstructions from dead leaves, deposits of silt, or other matters from the feeding and discharging drains as often as they occur, so that the water may flow regularly and evenly, and correct the levels wherever faulty, which are easily discovered when the water has been running for a few days and the land becomes in some degree saturated. If severe frost comes on, the water must be still kept running, to protect the springing grass from its destructive effects; but when the weather continues mild and open, the course of the water may be changed twice a week, if the supply is not sufficient to cover the whole breadth at once; but if the supply be sufficient, it may remain on till a scum arises, which indicates that the land is sufficiently saturated, when the water should be drawn off, and returned again when sufficiently drained off.

Fences.—This is a suitable time to form and plant new fences, and repair and lay old ones. Dig and clean about young hedges, removing the roots of docks, couch, and all perennial weeds. The application of manure will well repay the cost in the increased vigour and early efficacy of the fences.

Eves and Lambs should be changed to fresh pastures, as often as necessary, to maintain them well, after which they should have a very moderate supply of roots, and free access to good hay, with a dry lair and shelter.

Stall-feeding.—The animals in the stalls should now be so accustomed to their quarters as to be on full keep; particular attention to cleanliness, ventilation, and regularity in feeding hours, with free and undisturbed rest, will bring them on rapidly.

Milch Cows should henceforth be kept in, except about an hour in the middle of the day, but not more, when the weather is fine and dry, for exercise. To enable them to secrete milk in anything like remunerative quantity, their food should be cooked, and given with the chill off it (but not up to blood heat), and good hay. Those far advanced in calf should be permitted to go dry.

Young and Store Stock should be henceforth well attended to; a moderate supply of roots, with a little oil-cake and sweet hay, and fresh straw, will keep them progressing, provided they have good shelter from frost and rain.

Pigs.—As those formerly put up to fatten get matured, they should be sold off, and their ranks filled up from the best of the stores, and such breeding sows as have reared their third litter. This will be a good time to send sows to the brawn.

Farm Horses, when not at the plough, may be profitably kept at carting lime from the kiln and marl from the pits to the field, where requisite, manure to the fields, and grain, as it is ready, to the market, lime, bog-stuff, sea or pit sand, &c., to the compost heaps, and in the repair of roads.

Odds and ends.—Keep the main drains and water courses free of obstruction, turn over composts, and collect materials for new ones, incorporate manures, repair roads and gates, cleanse, repair, and paint all implements not in general use, and store them under cover; thrash corn regularly to keep up a fresh supply of straw for the cattle; repair the roofs of offices, that the interior may be kept dry and warm, and make constant war with vermin.